

aren't lived out on the same plane. It's the greatest artists (rather than populist artists) who invoke a people, and find they "lack a people": Mallarmé, Rimbaud, Klee, Berg. The Straubs in cinema. Artists can only invoke a people, their need for one goes to the very heart of what they're doing, it's not their job to create one, and they can't. Art is resistance: it resists death, slavery, infamy, shame. But a people can't worry about art. How is a people created, through what terrible suffering? When a people's created, it's through its own resources, but in a way that links up with something in art (Garrel says there's a mass of terrible suffering in the Louvre, too) or links up art to what it lacked. Utopia isn't the right concept: it's more a question of a "fabulation" in which a people and art both share. We ought to take up Bergson's notion of fabulation and give it a political meaning.

TONI  
NEGRI

*In your book on Foucault, and then again in your TV interview at INA,<sup>6</sup> you suggest we should look in more detail at three kinds of power: sovereign power, disciplinary power, and above all the control of "communication" that's on the way to becoming hegemonic. On the one hand this third scenario relates to the most perfect form of domination, extending even to speech and imagination, but on the other hand any man, any minority, any singularity, is more than ever before potentially able to speak out and thereby recover a greater degree of freedom. In the Marxist utopia of the Grundrisse, communism takes precisely the form of a transversal organization of free individuals built on a technology that makes it possible. Is communism still a viable option? Maybe in a communication society it's less utopian than it used to be?*

GILLES  
DELEUZE

We're definitely moving toward "control" societies that are no longer exactly disciplinary. Foucault's often taken as the theorist of disciplinary societies and of their principal technology, *confinement* (not just in hospitals and prisons, but in schools, factories, and barracks). But he was actually one of the first to say that we're moving away from disciplinary societies, we've already left them behind. We're moving toward control societies that no longer operate by confining people but through continuous control and instant communication. Burroughs was the first to address this. People are of course constantly talking about prisons, schools, hospitals: the institutions are breaking down. But they're breaking down because they're fighting a losing bat-

tle. New kinds of punishment, education, health care are being stealthily introduced. Open hospitals and teams providing home care have been around for some time. One can envisage education becoming less and less a closed site differentiated from the workspace as another closed site, but both disappearing and giving way to frightful continual training, to continual monitoring<sup>7</sup> of worker-schoolkids or bureaucrat-students. They try to present this as a reform of the school system, but it's really its dismantling. In a control-based system nothing's left alone for long. You yourself long ago suggested how work in Italy was being transformed by forms of part-time work done at home, which have spread since you wrote (and by new forms of circulation and distribution of products). One can of course see how each kind of society corresponds to a particular kind of machine—with simple mechanical machines corresponding to sovereign societies, thermodynamic machines to disciplinary societies, cybernetic machines and computers to control societies. But the machines don't explain anything, you have to analyze the collective arrangements of which the machines are just one component. Compared with the approaching forms of ceaseless control in open sites, we may come to see the harshest confinement as part of a wonderful happy past. The quest for "universals of communication" ought to make us shudder. It's true that, even before control societies are fully in place, forms of delinquency or resistance (two different things) are also appearing. Computer piracy and viruses, for example, will replace strikes and what the nineteenth century called "sabotage" ("clogging" the machinery).<sup>8</sup> You ask whether control or communication societies will lead to forms of resistance that might reopen the way for a communism understood as the "transversal organization of free individuals." Maybe, I don't know. But it would be nothing to do with minorities speaking out. Maybe speech and communication have been corrupted. They're thoroughly permeated by money—and not by accident but by their very nature. We've got to hijack speech. Creating has always been something different from communicating. The key thing may be to create vacuoles of noncommunication, circuit breakers, so we can elude control.

*In Foucault and in The Fold, processes of subjectification seem to be studied more closely than in some of your other works. The subject's the boundary of a*